

UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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A SUBSCRIBER from one of our smaller western parishes writes: "I must express to you my great sympathy and interest in the struggles which are taking place in Unitarian ranks. *You are right*, go bravely forward and the *heart aches of now* will be the *heart joys* of the future. Great truths can never be submerged, they are a part of *God* and as everlasting. We at — will raise as much as possible for the Western Unitarian Conference after vacation."

WE begin this week in another column to publish a series of "Studies" of the records of the Western Unitarian Conference, beginning with its doctrinal growth; which study, like all studies, reveals in an impressive manner the workings of the law of evolution, ever unfolding, enlarging, broadening, and, we believe without doubt, deepening. It is, taking it all together, a story of great cheer and much encouragement. We commend it to the timid. When completed, we hope it will lead us all to take heart and go on.

THE English Universities have made great advances in religious liberty these last few years by opening not only their entrance-gates but their inner doors for graduation-degrees to dissenters from the established orthodoxies. But to the theological schools connected with them the old test-system is applied with the old severity at the graduation-doors, and the lecturers also are all bound by a theological pledge to teach the standards of the Church of England. Hence the necessity of still keeping up the schools of Free Theology. In the closing words, however, of Dr. Martineau's centenary address about the liberal theological school with which for fifty years he has been connected, we quote a prophetic hint about its death by transfiguration: "Until our old universities at last listen to the call to open their last schools to us, until the new universities also feel that without the theological faculty they are but a truncated and a headless organism, until they feel that it is possible to work a theological school, taught by instructors

and attended by pupils who are free to follow the convictions of their own understanding and conscience, until then our college is a necessity; but when that hour comes, then I say that we shall be well aware that the knell of our college has tolled. We shall be prepared to lay down our arms, and to say our work is done; we shall be willing that Manchester New College should die, for its death will be in that case its transfiguration and its exaltation to a larger and a higher life."

D. C. HEATH & Co., of Boston, announce that in September they will publish "An Introduction to the Study of Robert Browning's Poetry", by Professor Corson, of Cornell university. The book is to contain a discussion of "Browning's Art Forms", his idea of personality, etc., etc. The Chicago Browning Society have also in preparation a little Browning guide book, which will be published in the fall by Charles H. Kerr & Co. All this promises a time when Browning, being better understood and more honestly studied, will be more cordially recognized as the great friend of the spirit that he is.

JOHN FRETWELL, in a letter to the *Inquirer*, of London, describes the unveiling of the beautiful bas-relief of Dr. Bellows, in the All Souls Church, of New York, to which he administered for forty years, and adds: "These services were, indeed, so remarkable that, if Dr. Bellows had not been a Unitarian, I think the nation would long ago have erected a monument to his memory; but because he was a prominent Unitarian, like our James Martineau, though in a different way, the fashionable mob of America excluded him from the list of its heroes, just as the University mob in England prevented James Martineau from being elected Professor of Moral Philosophy at University College, London."

A WELL-KNOWN professor in one of the most prominent universities of our land writes us: "The Western Unitarian Conference stands now where as yet no other organization known to me stands so squarely; but where some day all the best heads and hearts will be found, on ground not only completely ethical but also completely religious. 'To help establish truth in the world' means to my mind two things: First, to be honest and not to bend or bias one's-self beforehand by any creed or confession. Second, to recognize the immense and practical importance of religious and spiritual truth, and the fact that so much of it as is really most needed, can be got if we seek it aright. For years I have hoped and waited for some body of earnest people to take precisely this ground."

OUR English notes on another page mention what, when completed, will be the most valuable Bible-work done by Unitarian scholarship since Dr. Noyes's translation of the Psalms and Prophets,—a serial commentary in small volumes designed to cover, not the whole Bible, but the more important books of the Bible. The work is in fit hands, and, if we may judge by Prof. Carpenter's chapters on Luke already printed in the "Helper", will be just what we want for homes and older classes in Sunday-schools. Its publication promises to make real a dream and a talk which have been indulged in on this side of the Atlantic with

little chance of becoming more than dream and talk. We trust the A. U. A. or our Boston Sunday School Society will be prompt to secure and advertise the volumes as fast as ready. In England, as here, the workers lament the inadequate means of making homes and schools and churches acquainted with their publication. Among suggestions urged are a book-stall with a book receiver in each church and books to be sent for sale or return, or a colporteur to go the rounds. Why not try both ways, and why not try them here? In New England at least, where distances are short, the book agent might make an annual round of all our churches and get a living by it.

WE know not why so good an editorial note as the following from the *Inquirer*, of London, should not do duty as an editorial note in **UNITY**, and so we print it entire, thus giving a Chicago Amen to London insight and wisdom: "What more Christlike than this sentiment of Mr. John Morley's, 'I count that day basely passed in which no thought is given to the hard lot of garret and hovel, to forlorn children and trampled woman'? The *Pall Mall* adds: 'The Christless Christian is a phenomenon but too familiar to all; it would be well if, in our centres of spiritual activity, he could be shamed into a more real faith by the presence of some of those agnostic Christs, who not knowing but that they may be orphaned castaways in a world without God, nevertheless dedicate themselves with all sincerity to lifelong devotion to the service of the suffering, the sinful, and the lost. All good is of God. Wherever man aspires there is faith. Pessimism and despair are manifestations of the real Atheism. That which struggles towards higher and nobler things is of God. In other words, the supreme test of Churches, and religions, and spiritual activities of all kinds is the degree of command which they give a man over himself, and the extent to which they make altruism automatic.

"All paths unto the Father lead
When Self the feet have spurned."

THE board of the A. U. A. at its July meeting, in accordance with the recommendation of the executive committee, decided not to appoint a western agent, and referred the whole problem of western administration back to the same committee for further consideration; after which it reaffirmed its constitution, and recognized the services of its retiring agent in the following resolutions:

Resolved, That we, the Directors of the American Unitarian Association, reassert our firm adherence to the objects for which the association was founded, namely: "to diffuse the knowledge and promote the interests of pure Christianity", and would regard it as a subversion of the purpose for which its funds have been contributed, as well as of the principles cherished by its officers, to give assistance to any church or organization which does not rest emphatically on the Christian basis.

Resolved, That the Directors of the American Unitarian Association would convey to Rev. Jabez T. Sunderland their thanks for the energy, faithfulness and interest with which he has performed his duties as western agent.

This action will, in the main, we believe, be acceptable to the officers and friends of the Western Conference. In refusing to appoint an agent who might become an antagonistic influence to the western organizations already in the field, it has fully maintained its growing reputation for sagacity and generous love of harmony. In asking for more time to consider its next step, it has shown manifest wisdom, for there is always demand for new methods and fresh zeal. With greater deliberation we are confident will come clearer vision, which will teach the National Association that the local organizations are its natural channels of benefaction. And in view of the groundless apprehensions as to the essential loyalty to the past, and sincere religiousness, and the truly Christian character (in the only sense in which the true Unitarian of this generation cares to emphasize the word) of certain portions of the Unitarian fellowship, we are not surprised that the board deemed it expedient to reaffirm its constitution.

None the less their action seems to us the result of this intimidation, and we cannot but regret that the board took counsel of its fears rather than of its courage and its faiths. It has been the privilege of the American Unitarian Association in these last years, to exemplify a growing inclusiveness and the broad possibilities of that "pure Christianity" it professes. We trust that the above resolution will lead to no narrower interpretations of the word, and that the association will use it as no dogmatic test-word in its benefactions. The new building at Boston should not be desecrated by any re-emphasis of the letter to the suppression of the spirit. Its Christian test in the future as in the past, yea more than in the past, we hope will be, "Not he that saith, Lord! Lord! but he that doeth the will."

HISTORY repeats itself even in the small circle of the Unitarian fold. Our attention has been called to the records of a discussion of the creed question, which occurred in the Western Conference as far back as 1870. Fortunately, the scribe, Rev. C. G. Howland, has preserved for us very full minutes of the discussion, all of which affords at the present time very interesting reading, and some account of which our historian may give in a succeeding number. We make room this time for the following extract from the remarks of D. L. Shorey, Esq., which speech probably pointed to him as the coming man for the presidency. To this office he was elected the next year. He occupied the chair for eight successive years, and he has once more been called to the position at a time when the Conference is called upon to stand by the prophetic position he took in 1870.

"Unitarianism will have seen its best days when it takes any opinion from any number of men. If there is a man or woman in our denomination who adopts an opinion because it has received an endorsement, however respectable, then it seems to me we might as well dissolve. When it comes to that, we might as well forget all our antecedents, unlearn all that we have learned, give up every thing that is valuable and take to some creed. If a book is put into a man's hands and he is told that it is true because five hundred men have endorsed it, then he ceases to make inquiry for himself, and has abandoned the Unitarian principle. The truth is Unitarianism has never been stated and never can be. When you attempt to do it, you lose it. An endorsement is easily gotten to almost anything. But who wants an endorsement of Channing? Would it increase his power? His influence goes out into the world and takes its endorsement as it goes, and any other endorsement than this is not worth having. Let us avoid everything that looks like a step toward a creed."

"BUT ROBERT INGERSOL!"

[From a Sermon to All Souls Church, Chicago, June 20, by J. L. J.]

"Ah!" but you say, "What of Robert Ingersol? You would not have him a member of your church, would you?" It is time we were through with the old custom of frightening children into good behavior by threatening them with a visitation of spooks and goblins. I have little in common with the intellectual methods of Robert Ingersol; this is too earnest a world for me to believe much in a joker; ridicule and sarcasm are such dangerous tools to handle, that I seldom dare try to use them, and when I do, I generally cut myself. If I understand Robert Ingersol, I seriously differ from him in many essential respects, as those at all acquainted with my methods and spirit must well know, but I'm not going to be frightened out of either the logic or spirit of what is to me a deeply religious position, by the threat that some day Robert Ingersol may want to join my church, and I could not keep him out; indeed I know of no man in America to day who would be more likely to profit by some wholesome Unitarian ministrations than Robert Ingersol himself, and a Unitarian church that would withhold from him its ministrations and its privileges poorly apprehends both its duties and its opportunities. Whatever of flippancy, unfairness, coarseness, and irreverence belongs to Robert Ingersol, does not belong in my

church, but whatever of humanity, love of liberty, loyalty to woman's honor, love of and tenderness to children there is in Robert Ingersol, do belong to my church. For these things, I am not afraid to call him a brother, and in his presence my word for religion will be the more earnest, and my aspirations and prayer will be the more sincere. Even with his faults I must be just and patient, and frankly say I prefer them to those of a praying defaulter, an insincere preacher, or a cheating Sunday-school superintendent.

"Ah yes, in the pew! but would you exchange pulpits with him?" If Robert Ingersol had a pulpit, I suppose his congregation would greatly object to his exchanging with me, but I should have confidence enough in mine to believe that, were it necessary, they could listen to Robert Ingersol without losing their faith in God or love to man. I gild my pulpit with no artificial sanctity. It is a truth-seeking platform, a truth-telling shrine; its intensity and its sincerity may be put to its test by a question of breadth. Theoretically, my religious hospitalities reach from the Pope of Rome to Robert Ingersol, from the pagan Mozoomdar to the Captain of the Salvation Army, from the bluest Presbyterian in the city to Rabbi Hirsch and William Salter. And in trying to put this theoretic hospitality into practice, friends, we are working for what I believe will yet be recognized as the truly Christian fellowship; we are seeking after companionship with the children of God, in which there can be no dishonor to the common Father of us all. This effort to realize a boundless fellowship is the prophecy of a great church that is to be, a mighty Catholic church, in the presence of which the church of Rome sinks into a sect. It will be a church not defined by, but inspired by, a great belief, a church not fenced in by great words, but rimmed round about by a sacred purpose.

SPIRITS IN PRISON.

Twice of late the papers have reported a case of that life-in-death in which all the mysteries of our existence seem to concentrate to stare at us. In a little back-parlor in Brooklyn rests a man who for two and twenty years has lived, as it were, only in his head. Body and limbs are wasted to the bone; his eyes see not; the neck is stiff, and the jaws are set so close that scarcely any food but liquid can be taken; shoulders, elbows, wrist and finger-joints, hips, knees and toes, are all fast locked, with some of the joints half drawn from their sockets as they petrified. But his mind, meanwhile, has traveled far in literature, and in his heart are skies of sunshine. Around this bed troubled people gather to get consolation; those who have lost friends come for vision of a spirit not vanished though entombed; men and women in full life come to learn lessons in life's meaning and higher possibilities.

The other case was of a young man, who, while still a school-boy, met what we call an accident, that in an instant robbed him of all power to move or feel below the head. Shut in the few cubic inches of his brain, for six long years he lived a growing life, with unsuspected faculties and new sources of happiness upspringing in him! Himself he taught to write and paint by holding pencil and brush between his teeth. To others he taught submission and indomitable patience and triumphant cheer. Then deafness fell, and no voice broke the silence of the cell in which he lived,—and still the spirit rose! At last rose till it escaped.

And the questions stare: What fell chaos-power wrought such paralysis of body? What cosmic power wrought such transfiguration of the spirit? Whatever names we give, we know those powers are one. As to that one Power's laws of action then, is it possible the same laws that built the rock-like prison built the starry prisoner confined in it? And as to the Power's nature and intent, does the dungeon, or the unconquerable captive, hint that best? Shall we interpret dungeon by the soul, and say all hard things tend to beautify, all seeming cruelties are but the

first term of some beatitude,—perhaps but an hour away, perhaps a life-time, perhaps ages and races distant? Or shall we interpret soul by dungeon, and think of the beatitude as accident, and the dungeon as the type? And as to the soul, that living will that so resisted fate, that cripple indefeasible asserting royal rights to life and joy, that king kingliest in prison,—what is it with reference to this all-building Power? One with it, or its atomic second? Its very self, its son, its echo,—or what else? And where glows it, when at last the dungeon holds no star? The star had made its own skies in the cell, had flamed, had found its circuits all unhindered by the hemming inches of the brain's case,—can it be that that bony arch was after all an horizon necessary to its life, and that to vanish from it was to vanish from being? And what star-like force is it in us that gives to all these questions the heart's best, and not the worst nor the half-best, for answer, and makes us sure that we, knowing nothing, KNOW?

W. C. G.

Contributed Articles.

WHITE AND RED.

When roses two thou gavest me,
Sweet roses two, the white and red,
With manful mien I sought to show
For that my fealty unto thee,
For this that through life's fires led,
With tireless aim, for weal or woe.

I was a servitor most thine!
O lustrous soul! thy beauty spent
To make my days more rich, unseals
In ills of Time a good divine
By whose wise judgment subtly bent
Thy symbol deep within me steals!

HORACE L. TRAUBEL.

CAMDEN, N. J.

THE RANGE-CATTLE BUSINESS AGAIN.

It would be futile "to challenge and deny as untrue", the statement made by Edwin G. Brown in *UNITY* of July 3, regarding the "range-cattle business". Thousands of passengers who traveled last winter on the Santa Fé road could vouch for its truth. Nay, more, unless Mr. Brown knows his figures to be correct by actual count, they would place their estimate much higher. An excursion party, numbering 180, which left Chicago on January 11, being detained by snow for several days in Kansas, and at different points, were obliged to be close observers of this terrible suffering. Between Kinsley and La Junta the fields were covered with dead and dying cattle. Men of clear head and cool judgment estimated that one hundred thousand cattle were in sight from the car-windows between these points. What of the large herds between the Arkansas river and Denver? These poor creatures were huddled together waiting for death, or else were wandering aimlessly through the snow. Their lips were frozen, and they could not pick the bits of grass that were above the snow. There are wire fences along the line of the Santa Fé road. The extreme cold had caused the cattle to travel southward. When they reached the fence, their further progress was cut off. But had the fence not barred them, the Arkansas river, which was partially frozen, would have been well-nigh or quite impassable. Many lay under the fence, having pushed their way as far to the south as possible. Little calves leaned against the cruel barbs, unable to move,—waiting for the death that came so slowly. At Dodge City, where the train was delayed several hours, the starving creatures were walking through the town, appealing with their mute distress to the people who were powerless to

help. Near this city thirteen hundred dead sheep lay in one pile.

The suffering of these cattle on the vast plains of Colorado and Kansas, during the past winter, were beyond all human computation. Take the suffering of one creature, without food and water, exposed to the terrible cold and storms as the days and nights "dragged their slow lengths along", and multiply it by the number that died, and the result would cause the man of hardest heart to stagger and grope blindly for something comprehensible with which to steady his reeling faculties. Giving cattle owners all possible consideration; taking into account the unusual severity of the winter, still there is no excuse for them, excepting the excuse that is extended to all wrong-doers,—"They see not, neither do they hear." Evidently men put cattle on the plains with the expectation that a proportionate number will live; and with just as certain an expectation that many will die from starvation, thirst and exposure.

This manner of raising cattle gives the owner very little care and trouble, and is attended with but little expense. Taking the years together, with the natural increase, there is sure to be a gain, while the ones that die are no actual loss. The suffering is a factor in a product that belongs to another sum. The wire fence along the Santa Fé route will, eventually, save much suffering. It is between the plains of the north and the Arkansas river. It will cut off the supply of water, and will prevent the cattle from going south during the winter. As soon as men find that Loss and Gain have changed places, they will either protect their cattle, or turn their unhallowed gains into some other channel. There is but one way of looking at this question. There is not enough of excuse to base an argument upon. Why do we boast of an enlightenment superior to that of other nations? Our country has, in nearly all of its large cities, Humane Societies for "the prevention of cruelty to animals". Why are these societies so much needed? Why are horses driven with their heads strapped back, and with bits in their mouths that torture them? Why do their owners, women and men, sit back of them and "neither see nor hear"? A bullet in the body poisons all the blood. Its effect is not confined to the place where it lies. So in the great body of mankind, cruelty lived and practiced in one place circulates throughout the system. Women in eastern cities, riding at their ease, with birds on their bonnets, and torturing bits in the mouths of their horses, are helping the men on the western plains to look calmly on while cattle are branded and turned out to suffer and to die.

O. J. HILES.

MILWAUKEE, Wisconsin.

HISTORIC UNITARIANISM IN THE WEST.

[Compiled from the Conference Records.]

I. ITS DOCTRINAL GROWTH.

[1852.] Early in the year 1852 a call was given for our Western Unitarians to meet and organize for business purposes and religious quickening. Concerning this proposed meeting James Freeman Clarke wrote, "I think it may be a very important meeting and the beginning of a great movement. I should be glad if we could keep clear of the word Unitarian in forming our organization. I want an organization to be formed for the establishment and diffusion of free and thoughtful views of Christianity, which shall in fact be the nucleus of the church of the future in the west—a church which will of course be neither Unitarian nor Trinitarian. . . . I think there will be an opportunity for doing an important work for giving method and energy to our efforts in the west for Liberal Christianity, by missions, by establishing churches, by distributing books and tracts; also to fix our relations to the eastern churches and organizations more clearly and to Liberal Christianity under the forms of Orthodoxy and Universalism in the west."

Even at the very dawn of our denominational existence as "Western" Unitarians there seems to have been doubts concerning our "soundness"; for the zealous missionary to

the south, Taggart, who threw himself with so much fervor and devotion into his work, and whose short but brilliant career left its ineffaceable mark on that much neglected field, writes concerning this conference call—"I am not one of those who fancy that all the world's wounds are to be healed by the application of any one theory, however comprehensive, nor that the inefficiency lamented by some of our eastern brethren is attributable to any one cause. Indeed, I think there is little cause for many of their Jeremiads. But it may not be deemed arrogant perhaps to suggest that any real ground there may be for complaining over the absence of religious zeal and organic activity, results partly from a conscious constraint, from standing too much on a dogmatic platform, as worshippers of an *Unitarian Deity*, rather than in co-operation in entire spiritual freedom as *Unitarian Christians*."

A constitution was drawn up and adopted. *Name*—"Annual Conference of Western Unitarian Churches." *Constituency*—"All Western Unitarian Churches, unless a desire to the contrary be expressed, and any other churches desiring to co-operate with it in the objects for which it is formed and who send delegates for this purpose."

Objects.—1. "Promotion of the Christian spirit in the churches and the increase of vital, practical religion."

2. "The diffusion of gospel truth and the accomplishment of such works of Christian benevolence as may be agreed upon."

3. "The support of domestic or home missionaries, the publication of tracts, the distribution of religious books, the promotion of theological education and extending aid to such societies as may need it."

A committee was appointed to prepare a code of by-laws and another to report on the best method of promoting vital practical religion in our churches.

[1853.] A year later the following resolutions were adopted: "That the pulpits lay greater stress on holiness", which was amended by adding "For without holiness no man shall see the Lord".

On the importance of religious culture, "that classes be formed for the study of the scriptures and of such works as Ware's Formation of the Christian Character, etc."

On greater attention to Domestic Worship.

On the importance of attending church ordinances.

On the importance of circulating tracts and books and establishing depositories for the same.

On the need of more men in the ministry.

The following was submitted and accepted, as instruction to Conference missionaries, that they might do the will of the Conference efficiently and satisfactorily:

"That it devolves upon the Executive Committee of the Conference to appoint and instruct their missionaries that in spirit and in aim the Conference would be *Christian*, not sectarian, and as it would be itself such would it have its missionaries be. Therefore, it does not require of them subscription to any human creed, the wearing of any distinctive name, or the doing of any merely sectarian work. All that it requires is that they should be Christians and do Christian work, that they should believe on the Lord Jesus Christ as one who spake with authority and whose religion is the divinely appointed means for the regeneration of man individually and collectively, and that they should labor earnestly, intelligently, affectionately and perseveringly to enthronize this religion in the hearts and make it effective over the lives of men."

"These are the only two conditions on which the Conference insists. On these it does insist,—conditions which it believes not averse, but favorable—more than favorable—absolutely essential to true mental freedom and really benevolent action."

Mr. Livermore in closing his Secretary's report says: "We do see, and we may hope for more and more of a gradual change and amelioration of theology as a science, and a new progress and perfection of religion as a life, both in individuals and communities. . . . We witness a large and growing sect of Universalists casting off

Trinitarianism and the popular Calvinism. We behold the vast spread in the west of the Christian and Campbellite bodies. We see half the Quakers becoming Hicksites, Free-Will Baptists seceding from the Close Communion, New School Presbyterians from the Old, and we ask what do all these changes betoken but the tendency to reject human systems, authority and dogmas? . . . May such a reformation go on! May we have hands holy enough to bear up the Ark of such a cause. . . . It is the spirit, aim and necessity of a liberal theology to be applied in all its length, breadth and thickness to human life. . . . We are not iconoclasts and destructionists but builders of the temples where the true worshippers shall worship the Father in spirit and in truth, through his well beloved Son."

The following preamble and resolution were offered by Judge Pirtle, of Louisville:

Preamble—As there is a misunderstanding of the views of Unitarian Christians on important subjects, it is deemed proper to make some declaration thereto, wherefore

"Resolved, That we regard Jesus Christ, not as a mere inspired man, but as the Son of God, the messenger of the Father to men, miraculously sent—the mediator between God and man, the redeemer of the world. That we regard the miracles of the New Testament as facts on which the gospel is based."

[1854.] After some discussion they were referred to a committee consisting of Judge Pirtle, Doctor Eliot and J. H. Heywood to report at the next Conference, where they submitted a carefully prepared report covering 65 8vo printed pages, entitled "Unitarian Views of Christ" setting forth their opinions essentially contained in the resolution, with scriptural authority therefor, thus: "We, then, as Unitarians, instead of detracting from the elevation of the Savior, would contemplate his exaltation as a divine person beyond the imagination of man to conceive. 'No man knoweth the Son, but the Father.' . . . We are not saved by his death alone. Certainly the scriptures do dwell upon his death with peculiar importance as a means of salvation; but it pleased God that we should have his teachings, and the instruction of his holy life also to save us. His death and resurrection were the seals of his divine mission. 'It behooved Christ to suffer and to rise from the dead the third day, that *repentance and remission of sins should be preached in his name among all nations*, beginning at Jerusalem.' Luke xxvi."

This report was accepted by the Conference, followed by the following protesting resolution:

"Resolved, However, that under our organization as the Conference of Western Unitarian churches, we have no right to adopt any statement of belief as authoritative, or as a declaration of Unitarian faith, other than the New Testament."

Noyes's Translation of the prophets, and Norton's New Testament, recently published, elicited resolutions and discussion which show the strength of Bible-worship at this date. Resolutions brim full of appreciation of "the Book of Books", and the desire to have it "sent forth to the people so printed that its meaning shall be made as apparent as possible to the unlearned reader", and "that the contents of the blessed book be divided and subdivided according to the sense" were tabled because of this clause "fraught more than any other book with the revelation of the character, government and providence of God". "The Bible ought not, even seemingly, or by comparison, to be brought to the level of common literature", and the expression "more than any other book" aroused the fear of some of its doubting worshippers, for when faith is strong, fear of criticism, investigation or comparison enters not into the problem. It is only conscious weakness that fortifies itself by enforcing silence, and however much we may respect real scruples in those who see not as we see, still we can but realize that fear is born of lack of faith in their own position.

Year by year as thought grew and faith developed into larger life and fuller consecration, more earnest, more

searching became the question, What does Unitarianism stand for? What is it to be a Christian from that standpoint? In 1858 the opinion seems to have prevailed generally that "all who wish to take upon themselves the Christian name should be so recognized". Some laid the chief stress of Christianity on character, while a few insisted that it should "include faith in Jesus as the Christ", one eastern divine pleading eloquently for the recognition of "Jesus as the Messiah, *foretold of the prophets*" which had been questioned by a western brother.

[1859] The following year, still more startling evidence of the audacity of the human intellect, of evolution in religious thought, disturbed the more timid and less reflective brethren. It had been a source of deep regret to many that there were "sincere, pious persons who held that the Savior's existence commenced on earth", but now came a minister, a religious teacher, "who denied the miracles of the New Testament, the resurrection of Christ from the dead" and did not consider these things at all essential to a belief in Christianity. There was a plea for "the old Unitarian faith according to Channing and the fathers", oblivious of the fact that the real faith of "the old Unitarianism of Channing and the fathers" was investigation, insight, acceptance of all fresh thought that led to larger truth, and a heroic utterance of such truth in the face of obloquy, misinterpretation and ostracism.

[1860] However, a year later when the question "What is needed in our preaching and organization to give our views greater power over the hearts and lives of the masses?" had been earnestly discussed, it was answered by the following resolution:

"That not by substitution or by special faith to save souls from the curse of the fall, or from an endless hell, but to save men from sin, to bring the kingdom of heaven within them, we welcome as fellow laborers all who are seeking to learn and to do the will of the Father and work righteousness, and recommend that in all places, with or without preaching, they organize for religious worship and culture—the work of faith and the labor of love."

[1864] In 1864 the answer to this question was "that the Western Conference of Unitarian churches and pastors expresses its hearty sympathy with other liberal organizations in the west, which are, in their chosen fields, doing their share in educating the western heart and mind in the free and grand truths of liberty, light and love."

From time to time some dear brother or sister has cried for a creed, a statement of belief, something for a spiritual stay, a religious tonic, but the strong, devout souls have replied, "Refresh yourselves with new truth, strengthen your souls with nobler deeds: Get near the All Father by doing his will, and you will need no bolster for your faith, no fencing in to keep you in the path of duty and right."

S. C. L.L. J.

Correspondence.

EDITOR OF UNITY:—I see, sir, that you have printed a letter from Allen Wentworth. It is an insult to me. I have worked hard and long in this parish, and for these young men to turn their backs upon me in the way they are doing is a poor reward for my labors. I wanted everybody to come to our church and help pay the bills. And when a minister undertakes to tell business men how they should sell their goods, when he dabbles in things outside of religion, such as temperance, when he votes in opposition to the best paying pew-holders, I say it is time he should seek a broader field. And if you wish to encourage these young men in their foolish notions, you will please discontinue my paper. I am inclined to believe you side with the young upstarts in the parish, so I send you what I owe you. No longer shall the name of General G. Rumbler be on your list. I owe you for five months' subscription at 12½ cents a month, that makes 62½ cents.

Enclosed find stamps for 62 cents. I keep the odd half cent myself. I am not going to be cheated out of a half cent by sending you 63 cents. I'll not send you any more letters to help you along. Yours, etc., etc.,
GENERAL G. RUMBLER.

UNREST, June 29, 1886.

MY DEAR MR. EDITOR:—In my letter I tried to make things appear as pleasant as possible. But I had no desire to hide anything that others ought to know, hence I feel a little aggrieved at my dear Allen's letter. We all love Allen; he is an earnest worker, and we wish we had more like him. But his zeal ran away with him in his letter. We are not perfect in this parish. We truly wish some might find it convenient to seek church privileges otherwheres, or what is better, that they would live better lives. Indeed, some here do not comprehend the meaning of our holy religion, and do make it a cloak. What are we to do? We wish to help all. We wish to make men better. Now, which is the best way? Is Allen's stern way the right one after all? Does charity for sinners carry us too far, so that a charity for sin becomes ours? I am perplexed. Can you help me?

Can you help me in making our Ladies' Society a much more useful one than it is? The letter from a member of the society sets forth my views very clearly, though I have many more "dreams" than are therein set forth. I like the Browning club. But there is a touch of the blue-stocking to it that does not quite please me. There does not seem to be enough humanity to it. Culture is good, but there is a culture that is after all no culture. Help us in this parish to gain that culture which consecrates brain, heart, hands, feet, voice, wealth, all we are, to God and man. This is likely my last letter to you; for I never was given to writing for the papers. The General is very angry over Allen's letter, and I am afraid also with UNITY. He may stop his paper. But I don't think it will hurt you very much in the parish.

Very respectfully,

AUNT HESTER.

UNREST, July 3, 1886.

MY DEAR JONES:—I have read carefully the letters from our parish. I have been discussed pro and con to my own entire satisfaction, and I am sure to the more than perfect satisfaction of others. I was afraid that when General Rumbler began his letters (for though settled since he began writing, yet it was not until after my settlement here that you began to print them), that the whole might end in some unpleasantness. Allen Wentworth's letter has caused considerable talk here, and it may do some good, for I confess a few plain words on that subject are necessary. But any more such letters would do harm. I think there is a field here for quiet, good work. Being accustomed to a city, I confess this parish is somewhat dull, but I think with Aunt Hester's "dreams", our young people's earnest work and some faithful simple preaching, there is an opportunity to do much good. Now, Jones, if any more letters find their way from this parish to your office please do not print them, for what we need here is time to settle down so as to get ready for real earnest work.

One of the things not mentioned in any of the letters is that we are doing quite an earnest work through the post-office mission. It is heart-cheering to get letters from these country towns asking for our tracts and telling how much good they do.

Cordially yours,

RICHARD WATSON.

Pastor Unitarian Church.

UNREST, June 30, 1886.

In accordance with friend Watson's request we will not print any more letters from the parish of Unrest. We trust those printed already may do good.

EDITORS OF UNITY.

If you feel you are living far from God, draw closer to him. Elizabeth Prentiss once said, "Of all the anguish in the world, there is nothing like this—the sense of God without the sense of nearness to him."

The Study Table.

Kant's Ethics. A Critical Exposition. By Noah Porter, President of Yale College. Chicago: S. C. Griggs & Co. 1886.

The first thing to attract attention to this book is its dedication to President Mark Hopkins, D. D., recognizing his eminent services to ethical science. A just recognition as it seems to us of one of the most able and original writers on ethics which this country has produced. Whoever would understand the transition from Paley to Herbert Spencer through Kant and Coleridge, let him read Doctor Hopkins's *Lowell Lectures on Moral Science* given in Boston in 1861.

Doctor Porter is not one of Kant's worshipers: he is a very radical critic. In fact, the book might have been entitled, *a refutation of the Kantian ethics* without misrepresentation. "Back to Kant" means, with our author, back to an acute and imaginative sophist rather than to a master. He does not trust him, and he would not have us trust him. Yet he shows how pertinent many things in Kant's philosophy are to the questions of our own time. Here is one of Doctor Porter's "observations":

"We observe here that the special metaphysical principles which are fundamental to ethics have the very peculiar attraction of being easily apprehended by, and, so to speak, accessible to, all men. They commend themselves to the assenting convictions of all. More than all, they appeal to the emotions of mankind and to the emotions which are the strongest and most tender. They are clothed with the most sacred authority, and evoke the noblest and the most disinterested of the affections. For these reasons it often happens that men who deny all other axioms, because perhaps they cannot understand them for the general or abstract language in which they are phrased, cannot withhold their assent to the axioms of ethical truth, and, for the simple reason that these are the only principles with which they are familiar and which they can understand, are ready to accept them as the only truths which are invested with self-evident certainty. Hence, should the demand be made upon them in view of the obscurity or the uncertainty of all other fundamental truths to accept ethical truths as the possible foundations of all the rest, the demand finds a comparatively ready response. Every other special metaphysics is to their mind more or less abstract and unfamiliar, whether it be the metaphysics of mathematics or chemistry or physics, etc. The same is true of general metaphysics, i. e., the metaphysics of everything that is knowable whether subdivided into spirit and matter, or generalized as being, finite and infinite. But the special actions of duty, the truths and laws which are suggested on all occasions and enforced by universal experience, these are so clear, so severe, and so true that no man can question them. Whatever else a man may question, he will never question these 'truths which wake to perish never.' It is not surprising that the mind which is shaken by every other scepticism should not only rest upon ethical truths as unshaken, but should also accept these as giving authority to truth of every kind, and as being themselves the corner stones of all knowledge and the tests of all our other faiths, whether in man, or nature or God." Pp. 33, 34.

Naturally our author finds Kant quite antagonistic to orthodox conceptions of Christian theology and ethics:

"Notwithstanding the fervor of his assertions of the authority of ethical and his occasionally eloquent expositions of spiritual truth, it may be seriously questioned whether the honeycombed scepticism of his speculative theory has not occasioned immeasurably greater mischief than his magniloquent and occasionally really eloquent utterances for freedom and immortality and God have been able to prevent or to cure." Page 223.

"Marcus Aurelius is immeasurably more Christian in the characteristically Christian emotions than is the unsympathizing Kant, who is always stern, though sometimes sublime in his rigid severity." Page 225.

"The Christian history he is compelled by the stress of his ethical system to hold to be impossible, or needless, or unscientific. While as a symbol the Christian history is worthy of all respect, yet as a supernatural fact it is impossible, needless or mercenary." Page 228.

"Kant sees a great truth in the perversion of human nature, but he is unsound on the whole question of revelation and redemption. The sacred history of redemption from this moral depravity is to him only a mythic parable, made up of the sensuous drapery of those great moral verities which give it its interest and its power." Page 230.

J. C. L.

Art, a Ruskin Anthology. Compiled by William Sloane Kennedy. New York: John B. Alden. 25 cents.

Books of extracts seem a natural outgrowth of our hurried, eager living, which gives no time for the careful read-

ing of any man's thoughts, but forces us to be content with a nibble here and there, with greedily pulling out a plum or two, but getting no flavor of the delicious whole. In this dainty, curious budget of Mr. Ruskin's most pungent sayings, we miss much of his sweetness except, perhaps, in passages referring to his friend Turner, and much, too, of his most helpful meaning often underlying criticisms bristling with surprises and crustiness. For instance, there is something disappointing in the following passage cut away from the context: "Etching is an indolent and blundering method at best." Or this, "Murillo, of all true painters, the narrowest, feeblest and most superficial, and for that reason the most popular." But all collections of isolated extracts must necessarily be more or less unsatisfactory, and this one peculiarly so, in that it lacks a minute and complete index of subjects.

A. R. S.

The Home.

A QUEER LITTLE SCHOOL.

I want to tell you children who live in the city about my school out on the prairie in Iowa, where the little boys and girls have to walk a mile, and sometimes even two miles, every morning and night, through the tall grass or dusty roads in summer, and over frozen ground or through deep snow in winter; for there are no sidewalks in the country, you know, and the children bring their dinners every day—just great slices of bread and butter with sometimes German cakes, or "bologna" or Dutch-cheese to eat with it. I think it would make you laugh to visit my school. I have a little school-house only sixteen feet square. Can you think how small that is for a school-house? Think of some tall man you know, your papa or uncle, or your papa's friend who is six feet tall, and then remember that sixteen feet is less than three times his height, and you can imagine my little room with two windows on each side, its eight pine desks—four in a row, facing the black-board and my table, with the stove between them. But the school-house is not what would make you laugh, it is the thirteen little German boys and girls who come so far every day to learn to read and write in English. They wear the queerest clothes and their thick boots and shoes, especially the wooden slippers, clatter on the bare floor as they walk. Some of them cannot understand a word I say, and those who talk best sound like the German peddler, who comes to your house sometimes; but they are good children and study hard and learn fast.

You must not think because I tell how oddly they dress and act, and how comical they look, that I am making fun of them, I only want to help you to see that there are a great many kinds of people in the world, and even if some of them seem very funny and strange and different from us, they may be just as happy and just as good. I know some of these German boys and girls are more obliging and kind and unselfish than I am when I do my best.

Ernst is the largest boy. He is real gentlemanly and nice, and as tall as your mamma. He is fourteen years old, can talk English, and studies big books like the boys and girls who go up stairs in your school. Godfred comes next. He came over from Germany last summer and is a funny looking boy, not at all like your brother or the young gentlemen who visit your sisters. His hair is curly like a negro's, only light brown instead of black, and when he reads he pronounces his words

"In such a queer way
I really can't tell what he means to say"

unless I am looking on the book too. He has two brothers, Freddie and Franz. Freddie has been in America three years, but Franz came across the ocean last winter. I have some pieces of German money the little fellow brought

with him all the way. I mean to keep them as long as I live. Their mother is dead and their father drinks, so they all live with a married sister and her husband and two little twin baby boys. Franz learns to repeat what he hears a good deal as a parrot does, I think, for he surely does not understand half he reads. He made us all laugh the other day by saying to a little girl, "I think you are a bad, bad boy." Some big boys or men have been using bad words where he has heard them, for I heard him swearing and using other wicked words at recess. I think it is awful to teach these little foreigners such things. I hope you boys will never, never say a wicked word before any one who cannot understand how very wrong it is.

Rufus, Mina, Rosa, Max and Gustie have always lived in America and look pretty nearly like other country children, only the girls wear their dresses away down to their shoe-tops.

Annie and Amelia are two little sisters just over from Germany. They have round, rosy-cheeked faces, short, thick little bodies and cunning little fat hands. They both have long hair way down below their waists and almost white. They wear it braided and pinned back and forth across their heads; their flannel dresses have long, full skirts, and they wear thick quilted petticoats that stand out like hoops, with little round basques, strips of red flannel tied around their necks, gold rings in their ears, and queer little aprons, altogether making them look like the little old-fashioned women you sometimes see in your picture books. Amelia has a way of looking very demure when she thinks I see her, looking hard at her book and every few minutes glancing quickly at Annie and giving her a little punch to keep her busy with her lessons, too. I wish you could hear them laugh when any thing pleases them. It sounds like gurgling brooks, buzzing bees, warbling birds, and a dozen other pretty, funny little noises all mixed together.

One cold morning after school had called I looked out of the window and saw what looked like two large women coming to school, but it was only a little boy and girl, Gustave and Alwena, with their large German cloaks on—the funniest cloaks I ever saw. If you should take a worsted quilt from your bed, one with dark flowers and leaves and spots, all lined and quilted, and cut off some from one side so that it would not be too long, and then gather it into a yoke like your little sister's summer dresses, and put a cape on over that and fasten it all together at the neck with a very large collar, and put it on and tie a little shawl over your head and look in the glass, you could tell something how they looked. After their cloaks were off they were funny enough, for Gustave had grimy hands, a very red face, and his hair was quite long for a boy and very mussy. He wore large boots which were not mates, one of them an old boot of his father's, very red and stiff from being often wet and never greased or blacked.

Alwena had the same woolly hair I told you about, braided tight in little tails and tied back behind her head. She wore a long light calico dress, longer behind than before, with a wide hem on the bottom and plain waist like your grandmother's dresses. She looked so very much like a little old woman that it seemed very strange and amusing to see her run or jump or clap her hands when playing with the others as she often does.

Now I have told you about all of them. Don't you think I was right in calling it a queer little school?

SURE cure for scandal: Take of good nature one ounce, of the herb mind-your-own-business one ounce; mix well with a little charity for others and the essence of good-will toward all men, and apply the remedy whenever the conscience is troubled.

"POLITENESS is to do or say
The kindest thing in the kindest way."

UNITY

AND THE UNIVERSITY.

Editors. Jenkin Lloyd Jones, David Utter, James Vila Blake, William C. Gannett, John C. Learned, Henry M. Simmons, Frederick L. Hosmer; **Special Editorial Contributors.** John R. Eltinger, Charles Douglas, Judson Fisher, Edwin R. Chaplin, Horace L. Traubel, Celia P. Woolley, Emma Endicott Marean, Ellen T. Leonard, and others; **Office Editor.** Charles H. Kerr. The editors assume no responsibility for the opinions expressed by correspondents. Communications must be marked with the real name of the writer, though not necessarily for publication.

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Notes from the Field.

The Concord School of Philosophy.—A correspondent sends us notes of a recent discourse by Doctor Harris on the philosophic structure of Dante's "Divine Comedy". The speaker began by contrasting Oriental conceptions of the Divine Being with those held by Christians. The Eastern idea was that of a formless, unconscious being, without distinctions, marks or attributes. The Nirvana, or heaven of the Orientals, was hence a place of perfect rest, quiescence. But the Christian idea of God is of the very reverse of this. God is not formless, but the creator of form, form itself. He has determinations, is self-determined, has attributes and distinctions. The Christian's heaven is then not a place of rest, of absorption in an unconscious essence, but is filled with intelligences and full of supreme activity. These were the ideas held by Dante. Doctor Harris observed that in a recent book Mr. Francis E. Abbot clearly showed that the idea of God reached by modern thought corresponded with this Christian idea of God.

—Dante's "Divine Comedy" is the story of man created by such a being and endowed with free will, hence capable of estranging himself from his creator and thus creating an *Inferno*, or, having sinned, seeing the result of such action, and suffering for it, yes, seeking suffering, that he may purge away his guilt, thus making *Purgatorio*. Or, aspiring after the good, living the good, and so creating a *Paradiso*.

—Though Dante was one of the world-poets, his "Divine Comedy" is a great moral teaching, probably the greatest that has ever been given to man. It shows man a responsible being, who, when a sinner, chooses sin. We are given the awful picture of the *Inferno* in order that we may see how sin encases the soul so that while it lasts he is completely under its dominion. We are given the *Purgatorio* so that we may see that as soon as the guilty soul accepts pain as the result, the rightful result, of his wrong doing, he is on the way towards his redemption. And the *Paradiso* is given that we may know how thrice blessed is holy living.

—Dante illustrates the step mankind had taken when it came to have this strong conception of sin as *sin*—a conception that the Oriental mind had not grasped. He separated sins into their categories according to their enormity, and into his gloomy and tremendous picture he brought the different circles of woe.

—Dante was living when his native city was torn by political factions and when the blood

was fired by a sense of injustice and outrage working in high places. He came to see that he could not conscientiously link himself permanently to either side of the two most powerful factions, the Guelphs, who supported the papal power, and the Ghibelline, who were the party of the Emperor. What remained for him? Young, and conscious of unusual energies, he yet could not yield to the enticements of wealth or luxury or ambition. The Genius of Literature (represented in the "Divine Comedy" by Virgil) pointed out to him the course he might follow and bring to his fellow mortals such a gift as they had never before received. Inspired by her, he wrote this great world-poem, which is as vital in its teachings to us to-day as it was to those contemporary with Dante.

—A great world-poet develops principles and consequences until they reveal to us a supreme principle. Artistic unity demands a supreme event. The poet transforms opaque facts into sun-lighted clearness. Dante's poem takes an allegorical form and its theme is the salvation of man. If God is the being the Christian idea conceives him to be, then his purposes towards men must become revealed to them. Dante, in his observation of the world, believes he sees God's purposes there. It becomes his object to make manifest what he sees to others. He sees that whatever man does he does to himself—the deed returns upon the doer; in the heathen view, fate ruled. But now we have for the first time man's conviction of himself as a being having perfect freedom of the will. Dante will show how through that, man can doom himself, or restore himself, and be finally blessed. This is God's purpose in making him a responsible being. But if man chooses to doom himself, he is not wholly withdrawn from God, for over the gate of the *Inferno* we find written, "Created me divine omnipotence"; God's hand is still upholding the sinner, although through the sinner's act it is a burning hand. Even hell was made by wisdom supreme.

—The question was asked if there was any reprieve for the spirits in hell? Dante certainly believed in the eternal punishment of the sinner. But as we, in the nineteenth century, must take the three worlds, the *Inferno*, *Purgatorio*, and *Paradiso* as earthly states, the question is an important one. Dr. Harris replied that it was the *Missionary* spirit that was the cause of the sinner's re-awakening. The sinner believes all are selfish like himself. Can he become convinced of a disinterested seeking on the part of another to lift him out of his condition, the first better impulse is stirred within him, and thus he may be led on to regeneration.

—Doctor Harris took a brief but greatly interesting survey of the different circles of the *Inferno*, showing the perfect symbolism between the punishment and the sin. Those led astray by incontinence are swept hither and thither by windy gusts, typical of the intellect left insecure upon its throne when no curb is placed upon the passions. The gluttons are clogged in the mire. The avaricious and prodigal spend their energy uselessly, rolling huge weights continually around their circle. The violent are punished by fire. Those who foretell, the soothsayers and diviners, since they make the future to have already taken place, make it already a past, have their heads reversed, and must forever walk backwards. The circle of the heretical was thought to include all those who disbelieved in the immortality of the soul. They were set, each in his tomb; and it is a most significant punishment, since the materialist believes this world to be all, and it is indeed to be his everlasting tomb.

—The question was asked if Dante's category of sins was just. In these days pride is not looked upon as so heinous as lust, for instance; yet Dante makes the latter punished in the first circle, and pride has one of the severest punishments. Miss Peabody replied

—the venerable lady still sits upon the platform as at the previous sessions—that lust and gluttony and intemperance come nearer error, are not so pre-meditated, do not so much concern the will.

—Dante expressly states in one of the middle cantos of "Inferno", that sin is punished according to the effect of its workings upon society.

Boston Notes.—The first religious service in Channing Hall in the new Unitarian building was conducted by Rev. S. H. Winkley. It consisted of a mention of places held sacred or dedicated by the Hebrews, because God had there manifested himself, as in the Burning Bush to Moses—the desert tabernacle—Solomon's temple—the later temples in Jerusalem. In the new hall it is intended to hold frequent religious services—to invoke there the holy spirit of the Father—to inspire there zeal in religious missionary work—to strengthen fidelity to our highest convictions—increase loyalty to new truths as they shall come to us. The hall was filled with listeners—mostly strangers visiting our city. The location is favorable for gathering to a Sunday service the transient visitors at our hotels. During this summer Sunday forenoon meetings will be held in Channing Hall.

—The Unitarian ministers who lately arrived in Liverpool from Boston proved to be good sailors. They report that they were "hungry all the way over".

—Five hundred children have already started on the "Country Week" of the Young Men's Christian Union—its first week's distribution.

—Edward Everett Hale and Ex-Governor Long are welcome lecturers at the New England Chautauqua Club. The club is composed of Evangelical church attendants. Each year it grows more tolerant of decidedly liberal literature and lecturers and private studies. Unitarians are welcomed at the annual grove meetings, and find there much to learn in method of teaching and matter taught. Widely educated persons always find much common religious ground to stand upon.

—Senator Horr, of Michigan, has repeated in Massachusetts his lecture on the "Labor Question" with acceptance. His arguments are sound and safe.

—Rev. C. A. Bartol preached last Sunday to a large audience in the new Unitarian building. Many guests of the hotels down town heard his sermon.

—The Sunday-school society is about publishing a manual which will be acceptable in our younger Sunday classes—viz., a life of Jesus with many good full-page illustrations. That society has already made up an album of photographs of famous scripture paintings for Sunday-school use—to be loaned in the homes of pupils, and made into subjects of weekly lessons.

E. R. B.

English Notes.—Our English brethren are rejoicing in their new headquarters, *Essex Hall*, situated in the heart of London, where the British and Foreign Unitarian Association and the Sunday-school Association will keep house together. Not quite their own home till eight thousand pounds more have been raised, for which appeal is now sent out.

—"Manchester New College" (the chief theological school for English Unitarians) keeps its centennial this year. At the London celebration the venerable Doctor Martineau gave an historical address, tracing its distant origin to the private academies which sprang up among the Presbyterian dissenters two hundred years ago, when the Act of Uniformity cut off from their livings two thousand ministers and all school masters who would not sign the Articles and Prayer Book.

—The Sunday-school Association has in hand the publication of a series of short commentaries on the greater books of the Bible. Part of Luke by Professor Carpenter, "Chapters in Job", by Dr. Vance Smith, the opening chapters of Genesis, by Doctor Crosskey, with

an introduction to the whole series by Mr. Millson, are expected within a few months. Books on John and Acts, and two on Paul and his epistles are also in preparation. Miss Johnson's handbook on Jeremiah and his time, the turning point of Jewish history, has already appeared. "This lady had a class of rough ignorant boys from the Liverpool dock-yards, and her book has grown out of the notes of lessons given to these boys."

The first edition of 10,000 copies of the quarto large-letter edition of Channing's works is nearly all in circulation. By the generosity of one earnest lady a thousand copies have lately been presented to as many public libraries of the kingdom, and another thousand to eminent ministers of all Churches, including eleven bishops and the Queen. Five of the thousand ministers and four of the libraries would have none of it—but only five and four, for the world moves after all. A second edition of 10,000 will probably be printed. The book is a marvel of cheapness for its size and handsomeness, and can be obtained, we think, of the A. U. A. in Boston for one dollar.

Galesburg, Ill.—The death of Judge Alfred Knowles, a pioneer settler of the state of Illinois, occurred at his residence in Galesburg on the 9th instant. He was a pronounced character, a man of fine humor, of sterling integrity, with a hearty contempt for all shams. He was for many years a staunch member and trustee of the Universalist church, for thirty-four years a trustee of Lombard University, twenty-four of them a member of its executive committee. He had reached the ripe age of seventy-six years, and has gone to his rest honored and mourned by a large circle of friends.

Galva, Ill.—At the orthodox Congregational church the other Sunday, in the absence of the pastor, Unity Short Tract, No. 13—Blessed be Drudgery—was read by a layman and listened to by the congregation with the utmost delight.

Announcements.

CHICAGO CALENDAR.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. Minister, Rev. J. Vilas Blake. No Sunday services until further notice.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Rev. Jenkin Lloyd Jones, minister; residence, 200½ Thirty-seventh street. No Sunday services until further notice.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Minister, Rev. David Utter; now absent in Europe. No Sunday services until further notice.

UNITY CHURCH, corner of Dearborn avenue and Walton place. Minister, Rev. T. G. Milsted; residence, 215 Dearborn avenue. Services at 10:45 A. M. Sunday-school at 12:15.

REV. DAVID UTTER may be addressed while on his tour through England and Europe, in care of the American Exchange, 449 Strand, London, as all mail will be forwarded from that point.

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OF ALL SOULS CHURCH, CHICAGO.

Amount previously acknowledged..... \$9,847.96

UNITY FUND.

Mrs. L. Effinger, Bloomington, Ill., additional, 5.00
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\$9,973.64

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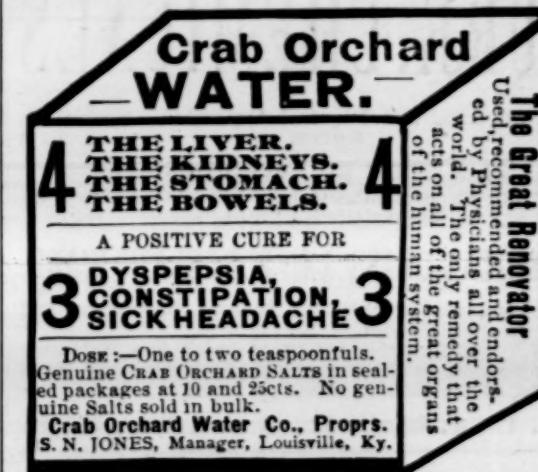
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